

Glad Tydings, CHRIST held forth in the Seals.

Desire to know nothing but Jesus Christ, and him crucified.

2. By what meanes is Christ made known?

A. By preaching of the Gospel, which is the power of God unto salvation; the dead shall heare the voice of God and live, glad tydings to them that beleve.

2. How is the Gospel published?

A. By verball preaching, and seeing Christ in the seals teaching types.

2. How is Christ held forth in Baptisme?

A. The baptisme of water sheweth Christ to beleivers thus; to take a remnant of water from a river or the ocean, setting it apart from common use, as I conceive to me shews Christ to be set apart before the beginning of the world to redeem the elect: the remnant set apart before the beginning of the world to be adopted and washed from their sins, shewed forth by pouring of clean water upon the washed.

2. Why is it said we are buried by Christ in Baptisme?

A. Submitting to better judgement, I do not conceive that we are buried with Christ by the baptisme of water; but as the water is poured on the washed. But I desire to be better informed if I misconceive: but for the present I conceive beleivers are buried with Christ, and onely beleivers by baptismis, the baptisme of water, the baptisme of afflictions, the baptisme of the holy Spirit; Now I conceive beleivers are buried with Christ, by being baptised with the baptisme he was baptised with. The Captain of our salvation was sanctified by affliction; and beleivers are baptised with that baptisme, so far sufferers as to bear about his marks by sanctified afflictions; which is preaching to beleivers; heare the rod and see the hand. So none but beleivers are baptised with sanctified afflictions: none but beleivers are buried with Christ. But unbelievers may be baptised with the baptisme of water, as *Simon Magus*, and others.

2. Was Christ buried by baptisme.

A. Submitting to better judgement, I conceive he was not as he was baptised with water: but as he was sanctified by afflictions, his humane nature being under the wrath of God, all his waves going over him, and he sweating water and blood: was buried by baptisme, and we that beleve are buried with him. Such as are buried with him, are risen with him, and baptised with the baptisme he was baptised with. Now the baptisme by water doth not hold forth this burying by baptisme of his sufferings: for the Supper holds it forth; seeing the bread broken we see him broken for our transgressions; his soul made an offering for sin, by his stripes we are healed. This buriall is very meritorious. But Christs burying by *Nicodemus*, lying in the dust, when all was finished before, shews nothing to me but the lowest degree of his humiliation: So the going into the water, and coming out againe with wet garments, to shew forth Christ his buriall and resurrection, is humane invention to me; I confesse my ignorance, I see nothing of Christ in it: but washing by pouring on water, burying by sufferings is glad tydings.

Now some say the originall word is to dip: but others, that the originall word will bear either; therefore my faith carries me to that form which holds forth Christ to me, washing me before the foundation of the world; pouring clean water upon me to cleanse me from sin.

He that laid down his life and took it again, making his grave with the wicked, he buried him, submitting to better judgement.

Now the going into the water, and coming out again uncomely, cannot set forth to me this buriall, that is, glad tidings.

Now to make a type of Christs resurrection by coming out of the water with wet garments is vain to me. But to be baptised with the holy Spirit and with fire, to be raised from sin, to newnesse of life; so to be buried with Christ, so to be risen with him, it will shew to me the benefit of his sufferings, the power of his resurrection, the vertue of his ascension, his perfect obedience.

But the going into the water, and the coming up againe, is

not profitable to me; I do not see that Christ his resurrection should be typed forth, seeing it was seen with bodily eyes; Being justified by Christs resurrection we shall see him that is invifible. There must be no type of any thing that was done by him after all was finished upon the crosse. So going into the water, and coming up again, with crosse, and surplis, and garments dipped, and all other ceremonies, must be buried with the vile whose grave is a making.

The negative part of the commandment forbids the evill.

The affirmative part commands the good.

The affirmative baptise.

The negative not to baptise.

To baptise is good, not to baptise is evill; heare O Israel, thou shalt do what is good, thou shalt not do what is evill. It is the Israel of God the Church that must do the commandment, not the world; the house of Israel must be shewed the pattern, the Israel of God must come from confusion: the Israel of God must come under the rod, and under the band of the Covenant. Zion must put on her beautifull garment, and shine forth. One Zion, one Bride, one Spouse, one generall Church of the first born, one the onely one of her mother, one Church purchased with Christs blood; one Lord, one baptisme, Jews and Greeks baptised into one body: many Queens, many concubines, damfells without number, one that is glorious within; one kingdom of heaven, one great Shepherd, many shepfoldes; many Shepherds after Gods own heart, some foolish shepherds, some having neither power nor understanding for want of a sight eye and a right arme, so many sheep out of fold: but in the kingdom of heaven, but praise not God in the Congregations of the Elders, not seeking God according to due order; one Citie, many fellowships; the holy Citie new Jerusalem must come down from God out of heaven, not from the world. Children were of the kingdom of old, of such are the kingdom now. Children were baptised in the Red sea, the kingdom of old was baptised by *John*; the children of the kingdom of old had a right to all their fathers had received: Except ye enter into the kingdom of heaven as a little child, ye cannot enter therein.

2. How doth a little child enter into the kingdom?

A. The seed and the seeds seed to thousands of generations held forth are free born, and enters into the visibie kingdom by baptisme.

2. How doth he that is free indeed whom the Son hath made free?

A. He that is called afar off, visibly by baptisme, so as a little child he enters into the visibie kingdom.

2. How doth such as are of the kingdom enter into eternall life that be little children?

A. By Christs embracing them and blessing them.

2. How doth they that beleve enter into eternall life?

A. As a little child by Christs embracing and blessing. The Church of old was circumcised; the Church of old was baptised from all the regions round about by *John*.

The least in the kingdom of heaven is greater then *John*. Great was the prerogative of the Church of old; but the children of the kingdom was cast out.

Greater is the prerogative of the kingdom that the Son hath made free, for they shall abide for ever.

2. What doth the baptisme of water hold forth?

A. Jesus Christ the Lord, one God in three; the Father giving the elect to the Son, the Son embracing the elect, loving them, washing them in his blood, sanctifying them by the Spirit proceeding from the Father and the Son.

2. What doth the Supper hold forth?

A. It holds forth Christ to be God, Man, suffering, dying, overcoming all, so hath done all for us, doth all in us, and is all and all to us. He must be seen in the imployment of the Officer, that baptiseth the going in and out of the creature, in and out of the water.

There is no such use to the baptised of the ordinance of baptisme, as it is sealing to beleivers, beholding Christ in the imployment of the Baptiser.

What may be seen in putting an infant into the water, and taking it out again. I confesse my ignorance, I have not learned as yet Christ in that form.

It is a sad thing to see professors of the Gospel to go from mountain to hill, from one congregation to another; forgetting their resting place, where the doctrine and fellowship of the Apostles is maintained; such gadders hear of Christ by verball preaching, but see him not crucified in the seals. So farre I thought good to declare my thoughts: if in case I erre, I desire the righteous to smite me. If there be any thing worthy to be received, I desire it may be lovingly embraced; I ayme at good, and pray for the peace of Zion.